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of the senior classes of her school. Under such headings as "The Fulfilment of the Law," "The Coming of the Kingdom," "The Sonship of Man," and "The Fatherhood of God," she has tabulated the teaching of the Gospels in a systematic scheme.

The little book is informed with Mrs. Bryant's well-known moral enthusiasm and expository power; though the language is at times needlessly abstract (*cf.* the beginning of Chapter III.), considering the audience to which it is addressed.

HENRY STURT.

OXFORD, ENGLAND.

A STUDY OF MARY WOLLSTONECRAFT AND THE RIGHTS OF WOMAN.

By Emma Rauscherbusch Clough, Ph.D. London: Longmans, Green & Co., 1898. Pp. x., 234.

A commentary on the work of Mary Wollstonecraft, even if based on as careful and exhaustive a study of its subject as this is, is not likely to attract a great number of readers. The "Rights of Woman" is a book which to a certain extent has done its work and been superseded. Yet apart from its historical interest, it is a book which deserves more attention than it gets. In spite of its defects of style, the sketches which it incidentally gives of eighteenth-century social life, manners, and ideas, its quotations from contemporary books on etiquette and from fashionable preachers, and its caustic comments thereon make it amusing reading. It is impossible not to admire the large-mindedness and faith in the powers of the human mind of a woman who could draw such a severe and yet well-sustained picture of the mental, moral, and physical degeneracy of the prevailing type of female character, and yet could in the same breath assert her belief in the fundamental equality of the sexes and claim for women equality of educational opportunity and of civil rights.

In the short biography with which this volume begins, and in the succeeding chapters which summarize Mary Wollstonecraft's views on the principal subjects about which she wrote, one of the first objects of her exponent is to clear her memory from the charge of preaching dangerous and immoral doctrines. She shows, as all previous biographers have done, and as is, indeed, obvious to all readers of the "Rights of Woman," that its author upheld a high ideal of female character, and that the changes in the education and position of women proposed by her have many of them since been successfully brought about and are nearly all now conceded,

in theory if not in practice, by most liberal-minded men and women. The most interesting part of the commentator's task is to show the relation of her subject's views to the general doctrine of Natural Rights, to the ideas of Godwin, and to the whole Radical and Rationalist movements. The chapter, however, on her relation to the Socialists seems to us rather thin and far-fetched. It does not amount to much more than saying that Saint-Simon and other early Socialists did in fact preach female emancipation, and that Mary Wollstonecraft felt the wrongs of the poor as of women and desired that they should be set right.

The book, as the author explains, is an enlargement of an Inaugural Dissertation written as part of the examination for the doctorate of Philosophy in Bern University, and it bears traces of this origin. The style, though careful and generally correct, is cumbrous, and suggests German influence if not a translation from the German. A chapter on the reception of Mary Wollstonecraft's work in Germany discusses at length her influence on authors little known in England. Lastly, there is something German about the conscientious and laborious care with which the commentator has analyzed her subject's arguments and has endeavored to trace every influence which moulded it, as well as in the painstaking which has furnished the book with an analytical table of contents, as well as with an index.

ELEANOR RATHBONE.

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GLIMPSES OF MODERN GERMAN CULTURE. By Kuno Francke, Professor at Harvard University. New York: Dodd, Mead & Company, 1898. Pp. 233.

Modern Germany, through her rapid development during the last thirty years, has become the classical land of the struggle between modern and classical conceptions and institutions in Europe. All the contradictory tendencies which produced the conflicts of modern European life have assumed there a more typical and even dramatic form than in any other country. Conservative and reactionary forces, while still alive and powerful, have provoked in Germany the strongest reformatory activity. For this reason every department of public life is pervaded by a spirit of war-to-the-knife for freedom, social and economical, as against patriarchal forms of government; so the only possible stand-point, even for literary criticism in behalf of contemporary Germany, is the social one.